

there slaves left the soil, or do the principal part of the population of the country, the free population must be spared. Slavery, then, is not only a law, but denies general education to the whites. The Providence of God is just and retributive. Create a *serf* state, and declare them from education, and you necessarily declare a great portion of the privileged class from education also. It is impossible, in the present state of things, or in any state of things which can be foreseen, to have free and universal education in a slave State. The difficulty is insurmountable. For a well-organized system of education, the State would be obliged to support children, at least, living in the families of the poor; that, the oldest of them can come together to a central school. It is not enough to gather from the

within a circle of half a dozen miles diameter fifty or sixty children for a single school. This brings all ages and all studies into the same room. A good system requires a separation of school children into four, or at least into three, classes, according to ages and attainments. Without this gradation, a school is bereft of more than half its efficiency. Now, this can never be done in an agricultural country, where the school is the only place

Mr. Mann.—I say, Sir, there are two classes of men—one to do all the work, and the other to divide all the profits. With New England habits of industry, and with that diversified labor which would be sure to spring from intelligence, the State of Virginia, which skirts us here on the South, would support all the population of the New England States, and fill them with abundance.

Mr. Bayly.—We have as great a population as New England now.

Mr. Mann.—As great a population as New England!

Mr. Bayly.—We send fifteen Representatives.

(A voice.—And how many of their representatives are slaves?)

Mr. Mann.—Massachusetts alone sends ten Representatives.

(A voice.—And the rest of N. England twenty or more.)

Mr. Mann.—I say, Sir, the single State of Virginia could support in abundance the whole population of New England. With such a free population, the school children would be as numerous that public schools might be opened within three or four miles of each other all over its territory.

neighboring rights, would thimble the wealth of the nation. They would be schools, too, in point of chapmans. within every man's means. The degrading idea of pauper schools would be discarded forever. But what is the condition of Virginia now? Our pauper part of all its adult free white population are unable to read or write, and were incapable of doing so by a late Governor, in his annual message, without producing any reform. Their remedy is to choose a Governor who will not proclaim such a fact. When has Virginia, in any State or national election, given a majority equal to the number of its voters, and been able to read or write, and to support a government, supported by the two pillars of slavery and ignorance?

In South Carolina, there is also a fund for the support of pauper schools; but this had become so useless, and was so disdained by its objects, that a late Governor, in his annual message, recommended that it should be withdrawn from them altogether.

Yet, in many of the slave States, there are beautiful pariahs of common schools—dead letters

in the stigmatized books—but the census tells us how profitless they have been. In 1810, in the fifteen slave States and territories, there were only 201,342 colored children in school. In the same class of schools, in the free States, there were 423,000—eight times as many. New York alone had 502,367, or two and a half times as many. The scholars in the primary schools of Ohio alone outnumbered all those in the fifteen States and territories by more than 17,000. In the slave States almost one tenth part of the free white population over twenty years of age, are unable to read and write. In the free States, less than one in one hundred and fifty; and at least four fifths of these are foreigners, who ought not to be included in the

computation, a study of the slave States, too, have shown that the number of such stock is more than a million of dollars. Tennessee, of two millions; yet, in 1837, Governor Clarke of Kentucky declared, in his message to the legislature that 'one third of the adult population were unable to write their names'; and in the State of Tennessee, according to the last census, there were 58,393 of the same description of persons. Surely it would take more than five of these to make three freemen; for the more a State has of them, the less of intelligent freedom will there be in it. And if the schools of the slave States are compared with those in the free States, the deficiency in the quality will be as great as the deficiency in number.

Sir, during the last ten years I have had a mo-

extensive correspondence with the intelligent friends of education in the slave States. They yearn for progress, but they cannot obtain it. They procure laws to be passed, but there is no one to execute them. They set forth the benefits and the blessings of education, but they speak in a vacuum and no one hears the appeal. If a parent wishes to educate his children, he must send them from home, and thus suffer a sort of bereavement, until they live; or they must employ a tutor or governor in his family, which few parents can afford to do. And may it not be said, that the children of the poor may do, but what becomes of the children of the poor? In cities the obstacles are less, but the number of persons resident in cities is relatively small. All this is the inevitable consequence of

slavery; and it is as impossible for free, thorough, universal education to co-exist with slavery, as for two bodies to occupy the same space at the same time. Slavery would abolish education if it should invade a free State; education would abolish slavery if it could invade a slave State.

Destroying commercial slavery, destroying the fruits of common education, the inventive mind, practical talent, the power of adapting to circumstances in the business of life. Whence have come all those mechanical and scientific improvements and inventions which have enriched the world with so many comforts, and adorned it with so many beauties; which to-day give enjoyment and luxuries to a common family in a New Eng-

and village, which neither Queen Elizabeth, of England, nor any of her proud court, ever dreamed of, but a little more than two centuries ago. Among whom have these improvements originated? And how have they come, from people among whom education is most generous and unconfined? Increase the *constituency*, if I may so speak, of the developed intellect, and you increase, in equal ratio, the chances of inventive, creative genius. From what part of our own country have come the application of steam to the propulsion of boats for commercial purposes, or of wheels for manufacturing purposes? Where have the various and almost infinite improvements been made, which

and woolen machinery? Where came the invention of the cotton-gin, and the improvement in railroads? Where was born the mighty genius who invented the first lighting-rod, which sends the electric fluid harmless into the earth; or the other genius, not less beneficent, who invented the second lighting-rod, which sends the same fluid from city to city, on messages of business or of affection? Sir, these are results which you can no more have without common education, without imbuing the public mind with the elements of



gust; during which time the Eastern series of Con-



TO WESTERN SUBSCRIBERS.

Mr. Brooke desires us to request the subscribers to the Liberator in the West, to come to the next meeting in Salem prepared to pay their subscriptions, and to furnish him with the names of as many new subscribers as they can procure. We earnestly hope that his appeal will be responded to.

RALPH W. EMERSON.—This gentleman came passenger in the steamship Europa, which arrived in Boston last week.

THE MODEL OF ANCIENT JERUSALEM has just been removed to Manchester N. H. It is to be exhibited

in the principal towns in New England, and  
hope it will secure as it deserves, a liberal pas-  
sage.

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**ONE HUNDRED CONVENTIONS.**  
WESTERN SERIES.

*Uxbridge,*  
Saturday evening and Sunday, August 5 and 6.

*Upton,*  
Saturday evening and Sunday, Aug. 12 and 13.

These Conventions will be attended by L.  
STONE, STEPHEN S. and ABY K. FOSTER, and  
JUL MAY, Jr.

**SAMUEL MAY, Jr.,**  
General Agent Mass. A. S. Society.

**WILLIAM W. BROWN,**  
A Slave from Missouri, now an Agent of the  
American Anti-Slavery Society, will lecture in  
Roxbury, City Hall, Sunday, Aug. 6th.

**CONVENTION AT HARWICH.**  
An Anti-Slavery convention may be expected  
to be held at Harwich, Barnstable county, about  
the 24th of August, to continue four days.  
It is expected that S. S. Foster, Miss Lucy S.  
Parker Pillsbury and William W. Brown, will  
be present.  
The Convention will assemble in a grove a  
mile from the Congregational meeting-house  
at Harwich.  
A more definite and particular notice may  
be looked for next week.

**JOSHUA H. ROBBIN**  
**ZEBINA H. SMALL,**  
**ISAAC MAYO,**  
*Committee of Arrangement.*

**ABINGTON.**  
**LEWIS HAYDEN,** late a slave in Kentucky,  
lecture in Abington Town Hall, on Sunday  
the 10th inst.

at South Abington, at 5 o'clock P. M.  
Mr. Hayden is recently from Canada, and  
give some account of the fugitive slaves there.

C A L L

*For a National Convention of the Friends of  
Soil, at Buffalo, Aug. 9, 1842.*

The Ohio Free Soil Convention which assembled  
at Columbus on the 21st, was in session two days.  
There were about 400 delegates present. E. C.  
Congregational District, presided and reported.  
The Free Soil platform was adopted by acclamation.  
No more Slave States. No extension  
Slavery Territory. No submission to slaveholders  
No support to any candidate for President, or  
for other office, who has not unequivocally devoted to  
Free Soil principle.

A National Free Soil Convention was called to meet at Buffalo on the 9th of August next, to nominate candidates for President and Vice President. The Western Reserve promises 20,000 men, or such a ticket.

**ELEVENTH ANNUAL MEETING OF THE F. ANTI-SLAVERY SOCIETY.**

The Annual Meeting of this Society will be in the Baptist Church in Norristown, commencing on Wednesday, the 1st day of August, and probably continue during the next two days. We say to Pennsylvania Abolitionists, that this Meeting is an important occasion to our enterprise, is when unnecessary. Past experience has demonstrated this. We have only to urge upon them the duty of a punctual attendance upon its sessions. Wm. Briggs, the well known and able editor of the "Anti-Slavery Standard," will be present, to discuss the slave's cause, and other friends from abroad, expected to be present.—*Pennsylvania Freeman*.

**ANNUAL MEETING.**  
The 6th annual meeting of the Western Anti-Slavery Society, will be held at Salem, Columbia Co. on Wednesday, Thursday, and Friday, the 16th, 17th, and 18th of August, commencing at 10 o'clock A. M.

**SAVE THE CRIMINAL.**  
JOHN M. SPEAR will give a discourse in the tarian meeting-house in Brookline, at the usual hour of religious meetings, next Sunday afternoon, on Duty of Christians to the Prisoner.

**EXCURSION FOR POOR CHILDREN.**  
Last summer I enjoyed one of the happiest days of my life, while on a pleasant excursion to a neighboring grove, with the poor children of Boston, and

present season, should the friends of the poor the favorably of it. I would make arrangements to care several hundred poor children to a grove on Wednesday morning, the 16th of August.

For the purpose of raising money for the poor in this work, or money, or provisions, will please send them to office, 40 Cornhill, or to my house, 21-2 Chestnut Court, or to John Atwater's, Franklin Avenue to Lynderson Ripley, Police Office, Broad Street, July 19.

JOHN M. SPEAR

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**ANOTHER LIFE SAVED BY THE USE OF DR. WISTAR'S BALSAM OF WILD CHERRY**

The following certificate is from the wife of Enoch Perry, a very respectable farmer in Orange County, Maine, and can be relied upon as true.

This may certify, that I have for a number of years been severely afflicted with the asthma. In October 1843, I took a violent cold, which produced a severe cough, which was accompanied by much phlegm. By my side, it continued so profusely night and day, that I could not sleep. It was so increased that I was unable to do any work about house or even walk across the room without assistance. On several occasions, I had such a sense of oppression of the chest, great difficulty in breathing, and in such severe pain, that I was unable to lie in bed or sleep for three days.

None genuine unless signed I. BUTTS on wrapper.

For sale by SETH W. FOWLE, 138 Washington street, Boston, and by Druggists generally in United States and British Provinces.

**GEVLETT BORN, N. WHITING,**  
**MISSISS HAIDEN**  
No. 106 West Cedar St.  
W<sup>ould</sup> respectfully inform the public, that  
they have removed to the above house for the  
commodation of those who may favor them w<sup>ith</sup>  
their patronage, and pledge themselves that no pa-  
tron will be disappointed in a pleasant and agree-  
able stay.  
Stems moderate. July 2

**STEAM PRESS PRINTING.**  
ALL kinds of Book, Job and Newspaper Work  
executed with neatness and dispatch, at Lan-  
casters Steam Printing House, No. 1-1-2 Water st., Boston.  
Particular attention paid to Card Printing.

**HOME FOR REFORMERS.**  
THE subscriber has removed to that nest, com-

Central Court, where he will be most happy to welcome some of the Friends of Reform, at reasonable charges. He wishes his house to be the central place in Boston, where the friends of Temperance, Peace, Purity, Freedom, the Prisoner, &c. may meet together, and enjoy a comfortable and quiet home. Central Court opens at 238 Washington street.

JOHN M. SPEAR.

Boston, June 29, 1848.



## POETRY.

## MONOCOURE.

Macaulay's other 'Song of the Huguenots,' called 'Tory'—Now glory to the Lord of Hosts, from whom all glories are—is familiar to all. The following is the companion piece to it. Monocour in Poitou was the scene of a disastrous defeat of the Huguenots, in 1569, under Coligni, a leader said to be more terrible after a defeat than most others after a victory.

Oh! weep for Monocour. Oh! weep for the hour  
When the children of darkness and evil had power;  
When the horsemen of Valois triumphantly trod  
On the bones that bled for their rights and their God.

Oh! weep for the living, who linger to bear  
The renegade's shame, or the exile's despair.  
One look, one last look, to the cots and the towers,  
To the rows of vines and the beds of our flowers,  
To the church where the bones of our fathers decayed,  
Where we fondly had deemed that our own should be laid.

Alas! we must leave thee, dear, desolate home,  
To the spearman of Uri, the shavellers of Rome,  
To the serpent of Florence, the vulture of Spain,  
To the pride of Anjou, and the guile of Lorraine.

Farewell to thy fountains, farewell to thy shades,  
To the song of thy youths, and the dance of thy maids,  
To the breath of thy gardens, the hum of thy bees,  
And the long waving line of the blue Pyrenees.

Farewell, and forever. The priest and the slave  
May rule in the halls of the free and the brave;  
Our hearts we abandon;—our lands we resign;  
But, Father, we kneel to no altar but thine.

## SERMONS.

What sermons have I heard! What cant! what drawls,

From broad and butter saps, and beardless boys!  
Voices which pierce the ear like cobblers' awls,  
From children who still cry for nursery toys?

'Tis not the length, nor yet the heartless tone,  
In which the long-eared pedant chants his drone,  
With nasal baggage buzzing out his drone,  
With rapid tropes his emptiness to mask;

'Tis the conceited, nothing-meaning air  
With which the booby vents his common-place;  
Or, if the fool is settled, then the stare  
Of stultified solidity must clothe his face!

How curious 'tis to watch a lassie's eye,  
When first the superior takes effect;  
The lid will fall, and on its fellow lie,  
In vain she tries her senses to collect.

Then the dear creature gives her head a shake,  
And tries to find the verse the parson quotes;  
But all in vain, the dears can't keep awake,  
While the dry drone in dozing dulness doats!

Then the sleep-glimmering eye they open force,  
And fix it, with a stare, upon your face,  
As if some point in th' unheard discourse  
Was meant for you, and struck the proper place.

At last the rounded chin drops down to meet  
The rising bonnet, welcoming its guest;  
The blue-veined eyelids close the twilight sweet,  
And, sweetly soothed, the maiden sinks to rest!

There see the saint, chanting a solemn hymn!  
From hoards of cheated orphans comes his wealth.  
His face, on Sundays, sanctified and prim;  
On week-days, grovelling in his kindred filth!

The women bustle home in satins fine,  
Of wiles the sulkiest, but of saints the best!  
With sourest temper off a cold joint dine—  
Abroad the prophet, but at home the pest!

Why do we go to church? Oh! some would say,  
To render thanks to God—to hymn his praise;  
To hear his holy word, and then obey;  
To make the Sunday happiest of days.

Poor antiquated fools! Behind the age!  
We want excitement when we go to church!  
We judge of preachers as if on a stage,  
And for an actor, not a parson, search!

We go to see if Mr. This or That  
Preaches in better style than Mr. So!  
If Mr. Thimbleboom be lean or fat—  
If Mr. What's-his-name 'looks like a beau'!

If such a preacher be a 'daring hand'  
Or such another's voice is 'like a bird'  
If this one were a surplice, or a band  
Of God we never think—His name's not heard!

Is not our duty plain? or does it need  
Such showers of logic, eloquence and rant?  
Our duty is to pray, and not to feed  
The hungry maw of sophistry and cant.

Earnestness, sincerity; not having these,  
All else is wanting, thinks the serious mind—  
With heartfelt prayer and praise we ever please;  
The deepest thoughts are simple language find.

## THE BONDMAN.

Ain't—Treaded—  
Feebly the bondman toiled,  
Sadly he wept—  
Then to his wretched cot  
Mournfully crept:

How doth his free-born soul  
Fine 'neath his chain!  
Slavery! Slavery!  
Dark is thy reign.

Long ere the break of day,  
Roused from repose,  
Wearily toiling  
Till after its close—  
Praying for freedom

He spends his last breath:  
Liberty! Liberty!  
Give me, or death.

When, when, Oh Lord! will right  
Triumph o'er wrong?  
Tyrants oppress the weak,  
Oh Lord! how long?

Hark! Hark! a peal resounds  
From shore to shore—  
Tyranny! Tyranny!  
Thy reign is o'er.

E'en now the morning  
Gleams from the East—  
Despots are feeling  
Their triumph is past—  
Strong hearts are answering  
To freedom's loud call—  
Liberty! Liberty!  
Full on for all.

## RULES FOR SUCCESS.

Be firm, be unyielding, if you would succeed,  
And never falter in a righteous deed;  
See you talk shaft; it felt the earthquake's thrill,  
Clung to its base, it greets the sunrise still.

Stick to your aim; the mongrel's hold will slip,  
But only crows bar loose the bird's grip;  
Small as he looks, the jaw that never yields  
Drags down the bellowing monarch of the fields.

## REFORMATORY.

## UNION FREE-PRODUCE SOCIETY.

CHESTER CO., Pa., 16th 7th mo., 1848.

RESPECTED FRIEND GARRISON—  
I was appointed by the Union Free-Product Society to forward the enclosed communication to thee, and request thee to give it a place in the Liberator. By so doing thou wilt confer a particular favor upon the members of said society, and, as we trust, hasten the day of the slave's deliverance.

The members of this society are all 'no unionists,' and some of them come-outers from the pro-slavery church; therefore they embrace the doctrine of abstinence as a part and parcel of their anti-slavery creed.

They are not of the class who embrace abstinence as the only means for the overthrow of slavery; but they are of that class who think it right to connect it with the 'No union and come-out' doctrine.

As ever, thine for the right,  
ELI HAMBLETON.

WM. L. GARRISON.

At a meeting of the Union Free-Product Society of Chester Co., Pa., the 24th of 7th mo., 1848, the following report was received from a committee appointed for that purpose, unanimously adopted, and directed to be published:—

Review of Wm. L. Garrison's opinions on the use of the products of slave labor, as set forth in the Liberator of March 5th, 1847.

The committee to whom was referred the subject would remark, that while attempting a refutation of the sentiments of one who has for such a lapse of time been energetically and devotedly engaged for the overthrow of slavery, and one whose moral vision in most cases seems so clear, they are aware they subject themselves to the most severe scrutiny; but believing that fidelity to the slave demands a more vigorous effort on the part of abolitionists to carry out the doctrine, 'No union with slaveholders,' commercially as well as ecclesiastically and politically; they are willing to abide the issue.

Our friend Garrison says, 'At an early period of the anti-slavery enterprise, we were led for a time to regard the use of slave productions as personally involving a direct support of the slave system; but we were soon satisfied that we erred in judgment on this subject, that it was wasting time upon what no man could strictly reduce to practice, and that nothing could be gained by pressing it upon public attention.' 'There were a thousand strong and vital issues that could be made with the slave power, and we deemed it far more important to grapple with these than raise questions of conscience which no casuistry could settle like a moral axiom.'

The foregoing are some of the prominent reasons our friend gives in 1847 for changing his belief and course of action in regard to the doctrine of abstinence. We subjoin some of his sayings on the same subject, as published in the Liberator for April 23d, 1831, and ask the candid inquirer to contrast the sentiments which were then given forth as 'self-evident truths' to his mind, with the reasons above quoted for their renunciation.

In 1831 our friend says, 'The abettors of crime are as guilty as the perpetrators. The assertions which have been made are true—that the consumers of the productions of slave labor contribute to a fund for supporting slavery with all its abominations—that they are the Alpha and the Omega of the business—that the slave-dealer, the slaveholder and the slave-driver, are virtually the agents of the consumer, for by holding out the temptation, he is the original cause, the first mover in the horrid process—that we are called upon to refuse those articles of luxury which are obtained at a lavished and absolute waste of the blood of our fellow men—and that a merchant who loads his vessel with the proceeds of slavery, does nearly as much as helping forward the slave-trade as he who loads his vessel in Africa with slaves; they are both twisting the same rope at different ends.' 'A few interrogations will suffice to illustrate this business.' 'If a merchant patronize a pirate who has plundered vessels on the high seas, and pay him liberally for so doing, is he not a pirate himself in principle?' 'Is it true that the receiver is as bad as the thief?' 'Is not the man who bribes his companion to stab a third person to the heart the greatest criminal of the two, though he shed no blood?' 'There can be no difficulty here.' 'Every body will answer in the affirmative.' 'These are self-evident truths.' 'Now for the application.'

'Why are the slaves held in bondage?' 'Certainly not to fulfil any prophecy; not on the ground of benevolence; not because their liberty would be dangerous; not such thing; but because they are profitable to their owners.' 'Who are the principal consumers of the products of slave labor?' 'The free States.' 'They furnish a good market for the South. What is this but putting an immense bribe into the hands of the slaveholders to kidnap, steal and oppress?' 'Were it not for our patronage, they would be compelled to liberate their slaves.' 'The prophecy of Mr. Randolph will then be fulfilled—the slaves will not run away from their masters, but the masters from their slaves.' 'We are, then, the warmest and most efficient supporters of slavery, and feel no compunctions visitings of conscience in purchasing those things which are stolen, and which have been moistened with the tears and blood of the slave.' 'If the receiver is as bad as the thief, surely he is more criminal who gives a yearly salary to the robber.' 'Is there any flaw in the argument? Are not the cases parallel?' 'What are the reasons given to show that our friend erred in judgment when he declared that the consumers of the productions of slave labor contributed to a fund for supporting slavery with all its abominations—that the slave-dealer, the slaveholder and the slave-driver are virtually the agents of the consumer, and the abettors of crime are as guilty as the perpetrators?' 'Says he, 'It is the discussion of a subject which is entangled with inextricable difficulties, therefore cannot be made a test of moral character; 'It is wasting time upon what no man could strictly reduce to practice, and that nothing could be gained by pressing it upon public attention.' It seems to us our friend has fallen into the same error as our pro-slavery preachers and politicians, when they attempt to justify their iniquitous practices by calling the attention of the people to the manifold evils that abound in the land, and attempt to prove that slavery has become so interwoven and incorporated into every department of society that it is useless to spend time in grappling with this one evil, while there are so many strong and vital issues to be made for the universal redemption of man. If the doctrine of abstinence is to be renounced and no longer considered as based upon 'self-evident truths,' because of its complexity and difficulty to carry out, then we do not see why Mr. McDuffies and the Calhouns may not resort to the same logic in renouncing and abandoning those truths which were enunciated to be 'self-evident' in '76.

If it be true that we may knowingly abet in supporting slavery by bribing the slaveholder to kidnap, steal and oppress, without incurring any guilt, then we do not see but the same plea may be urged in support of this slaveholding government and its pro-slavery churches. But we think neither sound logic nor pure anti-slavery will justify the abettor in either of these cases.

Our friend says, 'we have felt it to be one of those cases which do not admit of clear demonstration, and hence must be left to the individual conscience; and in order to evade responsibility he quotes the following text: 'To him that esteemeth any thing to be unclean, it is unclean. He that doubteth is con-

demned if he eat, because he eateth not of faith. One man believeth that he may eat all things, another who is weak eateth herbs. Let every man be fully persuaded in his own mind.' Now if it will not 'admit of clear demonstration,' that we are required to cease from abetting or sustaining the slaveholder in his wrong, will it not admit of a more clear demonstration that we are justifiable in giving him the motive to plunder and oppress? If this matter is to be left alone to the self-perverted conscience to decide, then may not the same be said of every other question? for this is the text which is quoted by the pro-slavery politicians and sectarians as a justification for their refusal to join in the anti-slavery warfare.

If our friend Garrison can find any justification for the consumption of slave produce in the above text, we think it may be tortured into a justification for the omission of many known duties. It is urged that there is a lack of charity manifested 'towards those who do not see that duty requires them to abstain from the use of slave products, on the part of those who do.' To this allegation we would only remark, the same is said of the great body of abolitionists by the slaveholder and his apologist, and they alike prefer the charge of 'acting with a zeal not according to knowledge, however well intended.'

It is said, 'the soil of a vast portion of this great nation is cultivated by slave labor.' 'The principal staple is cotton, the subordinate ones sugar and rice.' 'These are all good, the gifts of a beneficent Creator.' 'If their consumption tended to injure the health and degrade the morals of the consumers, then, by the law of self-preservation, and by the rule of moral obedience, they could not be innocently used.' 'It is to think how much of violence and injustice enters into their cultivation, but it seems to us, other things being equal, they may be innocently used by those who abhor oppression, by those who are earnestly endeavoring to overthrow it, and who maintain that the laborer is worthy of his hire, and innocently by no other persons.' 'We think our friend has fairly admitted in the foregoing, the premises to be true, that the violence and injustice which enter into the cultivation of slave-grown products, render their use unjustifiable, other than by the fulfillment of certain requisites on the part of the consumer. It is asserted, that no person can 'innocently' use those products, but those 'who abhor oppression, who are earnestly endeavoring to overthrow it, and who maintain that the laborer is worthy of his hire. If, then, consumption cannot be innocent, only by the performance of the above conditions, the argument appears conclusive, that the consumer either gives his sanction or support to their cultivation, or he has no moral right to procure such produce by such means. Hence it only remains to be shown, that the fulfillment of the conditions specified in which we may innocently use these blood-stained articles, does not obliterate or do away the sinfulness or wrongfulness in the use of them. And what is it that qualifies a man for becoming an innocent co-helper in sustaining slavery?

Our friend says he must 'abhor oppression'—he must 'earnestly endeavor to overthrow it.' &c. &c., and then he may innocently do that which will strengthen and enlarge that desire, which George Thompson of Great Britain says was the cause of the enslavement of the Mexicans by the Spaniards—the enslavement of the Caribs of the West India islands, and the enslavement of seven millions of Africans and their descendants at the present time. Now, if this be sound reasoning with regard to the evil of slavery, will not the same apply with equal force in regard to other evils? If a man abhor counterfeiting, is he earnestly endeavoring to overthrow it, maintains that the laborer is worthy of his hire—then he may innocently go to his hand of counterfeiters, purchase their spurious coin, and use it for his own support, in order to enable him the more vigorously to carry out his doctrine of 'abhorrence' to the system of counterfeiting?—Or if a man 'abhors' sheep-stealing, is he earnestly endeavoring to overthrow it, &c. &c., he may go to the company who make it their business to steal sheep for the market, and purchase either for his own consumption, or for traffic.

Now, if the mere fact of a man abhorring slavery, earnestly endeavoring to overthrow it, &c. &c., will obliterate or do away all the guilt and responsibility attached to the consumption of slave produce; then, will not the same degree of devotion manifested on the part of the man who purchases the counterfeit coin, or the man who procures the stolen sheep, exonerate them from the guilt and responsibility of aiding and abetting in counterfeiting and sheep-stealing? What says the eloquent and devoted Thompson, in regard to the motive which gave rise to the enslavement of our fellow-men? In a speech delivered on the subject of Free Trade with India, he says—'A single glance at the origin of negro slavery will suggest the remedy that ought to be applied. The slavery and the slave trade of the Western world began in a desire to obtain by forced labor the products of the earth. The Spaniards enslaved the Mexicans, that they might work them in mines, and enrich themselves with the precious ores which they extracted. A similar motive led to the enslavement, and brought about the extermination, of the Caribs of the West India islands. The introduction of the sugar-cane, and the demand for its produce, led to the trade in slaves with Africa; and the enslavement of seven millions of Africans and their descendants, at the present time, and all the existing horrors and atrocities of the African slave trade are founded upon the desire to realize the profits which are obtainable by the growth and sale of fine articles—sugar, coffee, cotton, rice and tobacco. Were the demands for these to cease, the nourishment and vitality of these systems would cease, and they would perish from the earth.'

And what were the words of the venerable Clarkson, in reference to the same subject in 1840?

'How, then, says he, can you get at these (American planters) so as to influence their conduct? There is but one way; you must endeavor to make them feel their guilt in its consequences. You must endeavor, by all justifiable means, to affect their temporal interest. You must endeavor, among other things, to have the produce of free tropical labor brought into the markets of Europe, and undersell them there, and if you can do this, your victory is sure.' Again, what is the testimony of the South, as adduced by Thompson in the before-mentioned speech, which he says was given through the press of New Orleans? Say they, 'By the blessing of heaven, the Southern planter is enabled to raise the noblest weed that was ever given for the comfort of the human family—a weed destined to make a new era in the modern commerce, for those who raise it have spirit and virtue enough to scorn and defy the barking and speculating quacks of the day. I have no idea that the slaveholding race could maintain their liberty or independence for five years, without cotton. It is that which gives us our energy, our enterprise, our intelligence, and commands the regard of foreign powers. The Egyptian may look with devotion to his Nile, as the source of the power and wealth of Egypt; the pilgrim and inhabitant of the Holy Land may bathe in the sacred Jordan, and take comfort from the belief that he has washed away his sins; the Hindoo may worship the Lotus, under the idea that Vishnu created Brahma from its unfolded flowers; but a genuine slaveholder in South Carolina will ever look with reverence to his cotton plant as the source of his power and his liberty. All the parchments upon earth could never protect him from the grasping avarice and financial greed of modern Society. If he expects to preserve the peculiar institutions of his country, and transmit them to posterity, he must teach his children to hold the cotton plant in one hand, and the sword in the

other, ever ready to defend it.' The late Dr. Channing, in speaking of the Cuban slave trade and slavery, says, 'We do much to sustain this system of horror and blood. The Cuban slave trade is carried on in vessels built especially for this use in American ports. These vessels often sail under the American flag, and are aided by American merchants, and it is feared by American capital. And this is not all; the sugar, in producing which so many of our fellow-creatures perish miserably, is shipped in great quantities to this country. We are the consumers, who stimulate by our demand this infernal cruelty. And knowing this, shall we become accessories to the murder of our brethren, by continuing to use the fruit of the hard-earned toil which destroys them? The sugar of Cuba comes to us drenched with human blood;—so we ought to see it, and turn from it with loathing. The guilt which produces it ought to be put down by the spontaneous instinctive horror of the civilized world.'

In view of all the foregoing testimony as evidence in favor of the use of slave produce, giving the motive, to enslave and oppress; shall we abandon the doctrine of abstinence, because of the many difficulties and beetles with which we are surrounded? No, no; but let us put on the whole armor of truth, and gird anew for the conflict, having full assurance in the doctrine—'Be ye not partakers in other men's sins.'

BENJAMIN KENT, President,  
LYDIA C. HAMBLETON, Secretary.

For the Liberator.  
S. B. BAZING, &c.

'Warning to Sabbath Breakers'—James S. Wheeler, a young man of about 18 years of age, was drowned near Brahm's Baths at about 9 o'clock Sunday forenoon. The body has been sent to his parents in South Berwick, Me. He was a clerk in Clapp's thread store, 307 Washington street.

The above paragraph appeared in the 'Daily American Signal,' of July 18th, a paper published in Boston and edited by that Reverend and holy humbug, Charles W. Denison. Under the editorial head of the 'Signal' is blazoned the name of the human bloodhound, Zachary Taylor, as candidate for the Presidency of the United States. The Rev. Mr. Denison, a professed minister of the Gospel of Peace, and Love, and Forgiveness, is supporting Taylor with 'all his might and main,' writing fulsome and foolish puff of the hard old fighter, and indulging in buffoonish, rowdy boasting, about 'Rough and Ready,' &c.;—and when he hears that a young clerk, who probably was obliged to be almost incessantly at his post, in the store, all the week, chances to be accidentally drowned, while bathing on Sunday morning, about nine o'clock, perhaps his first leisure time, before the 'holy Sabbath day meetings' commenced, he immediately chronicles the circumstance under the head of 'Warning to Sabbath Breakers!' And yet the political priest who thus insults the common sense of mankind, is supporting for the Presidency a man who fought three or four different battles upon Sunday, and was upon that day publicly escorted through the streets of New Orleans, with martial music and the discharge of cannon! What consummate impudence and hypocrisy! This Rev. C. W. Denison once pretended to be an anti-slavery man, and in 1844 supported the nominees of the Liberty Party. O tempora! O mores!

ANTI-HUMBBUG.  
From the Boston Courier.

ARRIVAL OF THE EUROPA! The new steamship Europa, Capt. Lott, from Liverpool, July 15, arrived on Thursday morning, at 6 o'clock, having made the passage in eleven days and three quarters, besides losing some 12 hours by fog. The political news, both from Great Britain and the Continent, is of little importance; the arrest of the Irish leaders for sedition being the only measure which provoked any excitement.

The commercial intelligence appears favorable. IRELAND.

In addition to the arrests of Charles Gavan Duffy of the 'Nation,' John Martin of the 'Irish Free Press,' and William O'Donogherty of the 'Tribune' newspapers, already announced by the news brought by the United States—Thomas Francis Meagher, Thomas D'Arcy McGee, E. H. H. and Mr. Dehoy, leading members of the 'physical force' agitators, have been arrested for sedition, writing and speaking. Mr. Meagher was at Waterford, his father's residence, preparing for a visit to America, and was to have come out in the Europa, when he was arrested and conveyed to Dublin under military guard. Mr. Dehoy was arrested at Cashel, where he had been lecturing to the people on their right to govern themselves, and was rescued from the police by the people, but subsequently gave himself up. Mr. McGee is an editor of the Dublin 'Nation' and was formerly editor of the Boston 'Pilot.' The offices of Messrs. Meagher, McGee and Hallwood being only for sedition, were bailable.

Mr. Hobbs, the registered printer of the 'Tribune,' had also been arrested, but was refused, and he was committed to Newgate prison to the act before he was arrested. In August, at which time Messrs. Duffy, Martin, Williams and O'Donogherty are also to be tried.

Dublin is much excited by the late arrests. The Commissioners of Police issued a placard cautioning the people to abstain from all seditious writings and papers, as they would thereby render themselves liable to prosecution.

Mr. Duffy, although confined in a 'felon's cell,' has again addressed the readers of the 'Nation' 'on the point of attack, the clubs.' He says—

We have no real and vital power, then, but that which the clubs have, or may have, and we must hold them fast, or all is gone. It is a grand and present law enabling the Irish Government to put down the clubs. If they attempt to do so without a law, they ought to be resisted at every point of attack. No law ought to be yielded without a struggle. If they ask an act of Parliament, we pass under ten days or a fortnight; if there were six honest and capable Irish members, it would not pass this session. But the interval, whatever it may be, ought to be used in spreading the club organization, and the furor of a crusade. If the Government and our last light is stricken down, the presidents of all the clubs in Ireland might meet as a provisional council, summon the country around them, and resist the aggression with arms. No fairer ground of national quarrel can ever arise. It is a grand and enough and clear enough for a battle-field for it involves, practically, the last right we possess—the right to complain and resist. When it is gone, we will have thrown away the sword and shield. We may submit and die.

FRANCE.

From Paris, advices to the evening of the 13th have come. The arrests continue to be most numerous. Every body is talking of a conspiracy directed by the government, but with regard to which no one has any precise information to offer. A certain uneasiness is felt lest some demonstration should be made on Friday, but the presence of a large army in the capital, and the operation of martial law, ought to satisfy the timid that nothing serious need be apprehended.

Four camps were being organized at the four cardinal points of Paris, which are to contain each 15,000 men, and to be commanded in chief by General Oudinot.

The number of persons applying at Paris for passports to foreign countries has lately been so great, that two new doors have been added to the passport office.

General Cavaignac has recognised Sicily as an independent nation, by recognising the envoys who have been despatched to Paris from Palermo.

General Cavaignac has taken up his residence in a splendid hotel in the Rue de Valenciennes, which belonged to Madame Adelaide, the sister of Louis Philippe.

The clubs of Toulouse have decreed the dissolution of the National Assembly, and the condemnation to death of Gen. Lamoriciere.

The government has declared against the proposition of M. Jules Favre for confiscating the private property of Louis Philippe.

The assembly voted, by an immense majority, on Wednesday, the establishment of a permanent council of 50,000 men in Paris.

A project is in contemplation for establishing a system of medical treatment of the poor, which is calculated may be done at an average cost of 3 francs per head per annum, invalids being attended at their homes.

The insurgents who were stationed in the Jardin des Plantes, have, it is said, killed and destroyed during the three days the rare birds, and destroyed the pleasure; even the small exotic birds have shared the same fate.

There still remain 1500 wounded persons in the hospitals at Paris. The untiring care given to the sick and wounded by the Sisters of Charity, has been the theme of general praise in the assembly.

It is stated that Gen. Cavaignac and Gen. Lamoriciere, in accord with the Commander-in-Chief of the National Guard, have adopted a plan for the prevention of barricades, which must be effectual. Not only will patrols be constantly on foot during the night, but the National Guards, in whose zeal and courage the greatest reliance can be placed, are to be summoned at the very first symptom of an attempt to move the pavement; and they are to put into force the clause of the decree, which assimilates the maker of a barricade to the insurgent taken with arms. Before, this barricade-making before action was merely an infringement of the laws of what is called a police simple; but now any man assisting in forming a barricade can be at once shot.

The chief events which have taken place, have been the proceedings of the National Assembly in discussing the bill of the new constitution, which forms the chief occupation of the bureau. Until it passes through that ordeal, it is scarcely possible to form an opinion of its character. An effort has been made to establish two chambers in imitation of the States of America, but the French aim, as Lamartine said, to frame some sort of government which never existed before.

INDIAN DEPREDACTIONS. A letter dated Green Horn, June 4, contains the following:

'I started for Taos, on the first of June; I met the Apaches at the foot of the mountain, waiting for us in the road; I stopped immediately, and made a temporary corral for my animals, and prepared to give them a fight, should they come up, but they were too brave to attack us while at our corral. I packed up and started back for the Green Horn, with the hope of saving my animals, which were about sixty in number. After leaving our horse-pen, we travelled about fifteen miles in the plains, where we discovered them on our trail. We pushed on to get to a creek about two miles ahead of us, but did not succeed in getting there before they came upon us; we dismounted to defend ourselves, they charged up, calling to us not to fire, that they were Eutaw. Their yells frightened our horses so that we could not keep them together; the Indians, by this time, being completely around us, so that our horses took such a fright, that we could not keep them together. The Indians charged upon the horses, and drove off about thirty head; we had several animals packed with deer skins. They took from me, thirty head of horses and mules, and four hundred deer skins. After all our trouble, they withdrew to a place of shooting distance. This was about 3 o'clock in the evening, and there they kept us until night, when they came near us, saying that they were our friends, that they had made peace with the Americans in Santa Fe, and that if we would go to the village, we would give up all they had taken from us. We allowed five or six of them to come into our camp. We could not agree to go to the village, but told them that I would return to the Green Horn that night, and the next day come to their village, provided they would give me back my animals, and return the village; we then parted for the night; we went to the Green Horn that night; we raised eighteen men, and the next day started for the village; we did not get there, however, until the following day, when we were met by about one hundred and fifty Apaches and Eutaws. When about three hundred yards apart, both parties making for a pile of rocks, which was about 150 yards from each party, there was a charge made by them for the rocks; we also charged, and got there first. They then sought to fall upon some other plan to deceive us; they then invited us to their village, which was about one mile distant, saying that they would give up every thing they had taken, but we refused to go to the village, telling them that if they wanted to return our property to us, to go and bring it; but they would not think of that; we then attempted to get to water; they fired upon us, but no damage was done; there was one ball that hit Metcalf, or rather his bullet wound, which was not serious, his powder horn strap, which saved his life. We have returned to the Green Horn; they have followed us; they are here now; we are all under arms, expecting them down from the hills to attack us.'

From St. Croix.—Suppression of the Insurance. Captain Shum, of the schooner Providence, from Bartholomew, confirms the previous accounts as to the rising of the blacks in the Danish island of St. Croix, and the consequent proclamation of their freedom by Governor Van Scholten. The blacks destroyed several plantations, but the present accounts do not mention the loss of any lives.

A British steamer lying in port was dispatched immediately to St. John, F. R., and brought 500 soldiers to put the blacks down. They attacked and killed about one hundred of them, and took a number prisoners. The reins of government were immediately taken out of the hands of the Governor, and a provisional government was established, under the name of the 'Provisional Government of St. Croix,' to protect themselves from the blacks. The decree of the proclamation was, that all blacks on the island were to be free after the 5th instant. All those who were disabled were to be supported by their former masters, and the whites were to protect against; contending that if the slaves were set free, the government should take the care of them.—N. Y. Jour. of Com.

From Martinique. The French ship Industrie arrived yesterday with a large number of planters as passengers, from Martinique, who left their plantations with their crops growing, on account of the insurrection. They state that they had applied to government in order to ascertain whether they would be recompensed for their property, and received no satisfaction. The blacks would have the control of the whole island in a few days, and were massacring the white inhabitants. The government had taken no means to put them down.—Bld.

A Fiend.—Henry Van Cauten was arrested and lodged in the calaboose, charged with beating his wife and child in a cruel and diabolical manner. After making the arrest, the officer proceeded to his house on the corner of Ninth and Chambers street, and found the child lying on the floor, quite dead! The mother was absent.—[St. Louis New Era.

Paper-Making.—We were informed a few days since, by a large paper dealer in this city, that it was not at all uncommon for him to have in his warehouse, and sell, at 9 o'clock in the morning, paper which was in rags a hundred and fifty miles from New York at 9 o'clock of the previous morning. A better illustration of the power of steam could not be given, or of the progress of the age.

Conspicuous Statistics.—The publishers of the Lowell Offering state in the number for this month, that in one mill, during the past 13 years, 'eighty-four boys,' and four hundred and five 'girls' employed there, have been married; and from another mill, one hundred and eighty-seven of the girls have been married during five years; and from a single room in another corporation, twenty-eight were married in one year.

A Visitor.—A beautiful instrument for measuring the distance which may be travelled by a carriage, either in an hour or a day, has been shown to us by our townsman, Samuel J. Gummere. It can be attached with very little trouble to the wheel of any vehicle, and at the close of a day's journey will indicate to one inch within distance travelled during the day.—[Burlington Gazette.

Danger of Parliamentary Question.—The following anecdote is a story which has been told in speeches in the House of Commons, the Minister, to illustrate a point, quoted from Hamlet, 'There's something rotten in the State of Denmark,' which being read in the newspapers next morning by a matter of fact quondam, who had afterwards been invested in Danish securities, he took the alarm, and immediately wrote to his correspondent at Stockholm, to sell out and realise every shilling he had in the funds; and denounced and sinking country.—[Literary Gazette.

Chapman, of the Indianapolis Sentinel, says that Mr. Van Buren has 'the mark of Cain upon his brow.' Chapman has the mark of several cancers upon his back.—[Louisville Journal.

The Aspirated H.—Mrs. Crawford says she wrote one line in her song, 'Kathleen Maureen,' for the express purpose of confounding the cockney warblers, who sing it thus:—  
'The 'orn of the 'unter is 'eard on the 'ill';  
But Moore has laid the same trap in 'The Wood-peckers';<